

# BOSTON RECORDER.

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Vol. IV.

## LISH BAPTIST MISSIONS.

See Baptist Magazine, for July 1819.

### SERAMPORE.

From an account drawn up by one native brethren, that there are persons drawn from idolatry and the worship of Mahomet: we would call them some of them are indeed our hope will be our crown of glory, while respecting others, we are disappointed; by their evil conduct, they are the enemies of the cross of Christ, but even about them there is something to cheer the mind; they have no wish to be idolaters. Not a single case has occurred, after his baptism, ever being heartily to idolatry. These Christians also may still become Christians, and their children we hope will serve our Redeemer when others shall sleep in the dust.

### JESSORE.

In the month of March, brother Thomas had been active in itinerating, and had met with some encouragement. The first Lord's-day in the month, twenty brethren and sisters sat down in prayer. At the prayer-meeting the itinerants were appointed to the month's work, and three of them were directed to visit a place two days from Serampore. On the 4th, T. held a prayer-meeting at the house of a member at Bhatpara, twenty-five persons were present. He visited Bhatpara on the 7th, where one person gives signs of soon joining the church. Three persons of European extraction, prayer-meetings at brother Thomas's house. Our brother often collects persons before his own door, where he gives away books. On several persons, on his visiting Serampore, sent for him, and heard of Christ with much feeling. On the 10th he conversed with one hundred persons in the street, he says he saw in countenances of some, evident signs of meanness, which he hoped would be some good account. The next morning a man in the street who was complaining against his landlord for his brother Thomas discoursed about the sufferings of Christ for which he was afflicted, that he gave attention, acknowledging that the God had opened his eyes. The following evening, the countenances in several places were large. The course of the month, two men, two women, and three children were added to the church of brother Thomas.

### DINAGPORE.

Our friend at Dinagpore, under the 23d April, we have been favoured with the following most pleasing information: Your note of the 5th February, some New Testaments and school books came safe to hand by the return of the 4th ult. for which I beg you accept my best thanks. The Gospels which brother Pearce sent by express, arrived here very seasonably. About seven hundred copies of the former, and one thousand of the latter have been given away at Sahabgunj, and at Nek-murud fair, with three New Testaments. From what I hear of brother Nidhi-Rama, I have to think well of him, and that he is a great help to me. I feel therefore obliged to the brethren for sending me also thankful to the brethren, and brother Krishna from Malabar. He intends returning on the next. Ten persons were added to the church here by baptism, viz. five at Sahabgunj, on the 21st September, and five on the 19th October. I hope the blessing of God, three or four persons will be baptized on the next Lord's-day. Two are from Rung-poora. Thirty-three persons (Hindoos and Musulmans) voluntarily threw off their idols, and came over to us in the course of the month, of whom five went back. There are living at Sadamuhul and Dinagpore of a hundred persons, including children; of these thirty-two are members of the church. Since the establishment of the church here in 1806, forty persons have been baptized, (excluding Kishora and Hurdoo who were baptized at Serampore in January of 1818,) and twenty couples married. We would wish to know perhaps, how many get their livelihood. The following two, who cultivate lands, are supported by me in various capacities. One, with their children, support themselves by spinning and dealing in beehive, tobacco, vegetables, and other little things at the neighbouring markets. The other, however, to keep on their feet, they are supplied now & then with rupees, & such as cannot work, or are otherwise circumstanced, are upon a small monthly pension.

Every Tuesday and Friday evening, the native Christians have prayer-meetings in their houses, by rotation. The other evenings of the week they attend at my house for instruction and worship.

On account of the paucity of scholars, as well as from the want of a good tutor, the school at Sadamuhul has been discontinued for some time. In the two here, there are between seventy and eighty scholars; but they are very irregular in their attendance.

### ALLAHABAD.

Extract of a Letter from Mr. Mackintosh, dated April 15, 1818.

DEAR BROTHER WARD,

In the month of March we have in the usual way gone about speaking of Christ and his merits to our neighbours around. Only a few have called for conversation, and but a few have received books in the above month. A devotee, called an Ughor-punt'hee, of a strange appearance, having a tortoise-shell on his shoulder, and a crook in his hand, showed great attachment to us for two or three days, and attended our worship: he was desirous of becoming an enquirer, and promised to come over to us when an opportunity offered, but he was then with his gooroo, who was also very desirous of seeing me, having heard of us, and of our belief in Christ, many miles from hence. Accordingly I went to this man on the 22d March. I found him near the fort with some villagers about him armed, and the above-mentioned disciple close by him; he is his chief waiter. His looks were grim and dreadful, having his face blackened, a human skull, with the upper jaw and teeth to it, hung before him, suspended by an iron chain round his neck; his ankles environed with a heavy iron chain and bangles; he was stark naked, and his body appeared much emaciated. I asked him what was the object of his worship; he said, four things, air, water, earth, & fire; and that he should mingle in these four elements after death. Then, I said, it appears you have no future prospects. But why do you go through such penances, when you believe you are to be annihilated, and to have no existence after this life? Surely you are taken in the snares of Satan, deceiving your own soul, and feeding upon ambition, that men may fall down at your feet and worship you as a god; and because this flatters you, therefore you go through such penances. He told me, that he had been in this state for twelve years, and meant to continue in it till death delivered him from it. When I came up to him, he was worshipping fire. I advised him to throw away these delusions.

### CAWNPORE.

The following letter was addressed by Nripata-Singha, a native preacher, to Mr. Ward.

REVEREND SIR,

I have the pleasure to inform you, that I arrived here on the 2d instant, in good health, after one month's passage from Allahabad; and that every day I had an opportunity of dispensing the word of life to the boatmen, lascars, and sipahs, that were with the magazine boats; and I am happy to say, that many of them listened to the word attentively. During my passage, I kept up morning and evening worship, which was pretty well attended; and in particular on the 11th instant, at a place called Daragun, had a numerous attendance; the people listened eagerly to the word. On the 12th a muhunta came to me by Mr. Mackintosh's direction, who had been attending worship at Allahabad, but who, through fear of the people of his own cast, had left Allahabad. When he came to me he was naked, but now he wears clothes; he has acknowledged his error, and eats victuals with me. I have set him to learn the Nagree character. On the 13th, at Taliar-gunj, a gentleman's moon-shee, with many people, listened attentively for the space of an hour or better, and afterwards took three books from me. On the 14th, the people on the boats began to grow shy; on seeing the man that I have with me become so meek, they began to say with astonishment, What power the word must have to turn such a person from his cast! adding that it was dangerous for any one to come near me; but still I kept warning them and persuading them whenever I had opportunity. I kept dispensing the word from day to day till we arrived at Cawnpore. On my arrival, I was entertained at brother Tresham's bungalow, where we have worship every evening, and sometimes in the morning, when other duties do not interrupt.

### DELHI.

Mr. Thompson, having left Patna for this city, has transmitted the following interesting narrative of his proceedings on the journey.

Dec. 15th, 1817. Quitted our habitation finally, and slept on board at Alum-gunj ghat. 16th. Put off early in prosecution of our journey, imploring the Divine aid and presence. While tracking along, a brahman asked for the scriptures, and ran to some distance in order to come up with us. Yesterday a brahman from Gunga-Das's temple, and an Armenian, solicited the word; the former for himself in Hindee, and the latter for a Christian, a

Mahometan, and a Hindoo, in Persian and Hindee. A Musulman of learning and reputed sanctity, with some friends, and a brahman, well read in the shastras, visited me at different times for conversation and books; most of these are not without conviction that Christianity is of divine origin, and must spread. 22d. About noon on the 18th left the brethren's at Diga. At Revel-gunj, Burja, and on the banks, I was heard with attention, and twenty portions of God's word and tracts were well received. In most of these places the Gospel has of late years been again and again preached, and travelling goasees, viragees, and brahmuns frequenting the Hajee-poor fair, and traversing the banks of the Ganges, have carried the scriptures far inland. A vishnuva acknowledged one instance of this, and remembered some passages of the books he had read. I was informed that a widow was lately burnt in an adjacent village, (in the Ara district,) and that the mother-in-law of the murdered woman was apprehended and tried by the Judge, and is now in confinement for six months. She urged much in her defence, but the Judge would by no means clear her from the charge of murder.

January 1st, 1818. Spent the greater part of the day happily and profitably in worship on board, and in labors in two villages. At Goozani, near the temple, I had a small party of the villagers to hear me. In the course of the evening seven serious persons of the artillery, (whose boats were near) came on board according to invitation, and we spent two hours in religious exercises and profitable conversation. 4th. Seeing a huge figure of Bheema across one of the stone ghats at Benares, I made some observations respecting its indecency; a Musulman said, it is an object of Hindoo worship; adding, it is my opinion, that all who do not worship Mahomet are of the false religion. I rejoined, all who worship Mahomet worship a created being, and that is sin. I had further talk with this man, and found, that he had two portions of the Hindoo'shance New Testament, which he received long since from Mr. Corrie. 5th. Called on brother Smith, and found him laboring diligently, ardent in spirit, rejoicing in God. The native brother baptized at Serampore is no mean auxiliary. 6th. Accompanied brother Smith and Shiva-Chandra to a great and much venerated Hindoo's, named Jet'hagee, and talked long of Christ and his salvation. 7th. At daybreak quitted Kashee, and reached Chunar before four P. M. 8th. At the request of the little Christian society at Chunar, I preached at the church this morning. A friend put a letter into my hand which he had just received from Lucknow, containing a paragraph to the following purport; that the Roman Catholic priest having returned to Lucknow, had formally excommunicated such of his flock as had taken Hindee, Arabic, and Persian translations of the scriptures from me during my last visit to Lucknow. May much grace be vouchsafed to this excluded people, and to their unworthy priest. In the evening conversed with a Hindoo about the worship of the linga—he said many filthy things. 9th. This day, at Mirza-poor, in less than an hour, the applications for books were so numerous, that I had scarcely time to speak; the people of two or three whole streets seemed moved with an inquisitive desire to know what I said, and possess the books I distributed. There was a great stir in the bazars of Mirza-poor, and as I walked through some of the principal streets, numbers of all ranks pointed at me, others solicited books, or desired to know of my doctrine. Some asked why I gave books of my religion? I replied, because there was no salvation in theirs. Among those who came to hear and take books, were not a few goasees, pundits, and brahmuns. Upwards of a hundred portions of the word of God in Hindee, with not less than a dozen in Persian and Hindoo'shance were given in different places here. After frequently sending to the boat for supplies of books, to be near my boat I took my station on the high steps of an immense stone temple, the people crowding to me as usual; and, as the bell had rung for evening worship, were doubly pressing to have their wishes gratified. Mirza-poor is a place well deserving the attention of the brethren, not only for its population, which is immense, but from its situation as affording easy communication with the south & southwestern provinces and states. 11th. Lord's day. Being in the populous village of Digi in the afternoon, a large party of the villagers surrounded me, some of them for the third time, to hear the words of salvation. The indefatigable labors of the most devoted of Christ's servants are necessary to profit this people. After discoursing of salvation, and of the inability of the devas to bestow it on sinners like themselves, I asked the people, if there were any present that would speak in favour of them? none replying, I exhorted them to lay hold then of the only and sure hope the Christian religion afforded in the merits of Christ. As I walked out of the village (the people following me) I observed a heap of mutilated stone images, and could not but call to the people to observe that all their hopes lay humbled in the

dust—a sign that they should take warning, and seek a better foundation for their hopes. A pundit acknowledged that there were many bad things about the gods found in the shastras. I was happy to hear that one Rambukhs, a pundit, is in the habit of reading a book I left in this village two years ago. 12th. In the village next below Tila I had an attentive group of rajpoots, and the youth of the village to hear me; I left some books. 13th. Went early into the village next below Luchchagur, and excited the attention of a great many by reading from a tract. The people followed me to the boat for more books. At Seersa, or Sreesa, near Shivaluya, I addressed a large crowd of the villagers respecting their eternal concerns—some seemed convicted of their unholy lives, others to feel that they had built their eternal hopes on a bad foundation, at best a doubtful one, and not a few showed by their looks the emptiness of their minds, and that their souls were without knowledge. To do any real good to this people, the servants of God, who serve Him in the gospel of his Son, must labor—labor in the strict sense of the word. Even when a good hearing is obtained, and the language of the people also, and the truths of God's word at hand, word must be given upon word, and precept upon precept; and these not merely mentioned or proposed as new, as good, or as divine things, but urged by every argument, and warmly, earnestly, and strenuously insisted upon.

After I came to the boat, two brahmuns called for books, having seen some that I gave in the village. One of them, a goasee, in taking books, said, you have now brought me into the way of life—if I give my heart to understand what is in the books, I shall obtain salvation. Another, a viragee, proposed to accompany us, wishing to be instructed in the Christian religion, and staid a little while for that purpose; but though he approved of the doctrines of the gospel, he was too enamoured with a viragee's wandering, licentious life, to quit it on a sudden. 14th. Conversing with a few Hindoos in a village near Allahabad. One of the men knew brother Mackintosh, and often heard him discourse on the things of Christ. He listened with fixed attention. 15th. Came safe and well to Allahabad, and had the pleasure of seeing brother Mackintosh. Continued at Allahabad variously engaged till the 19th, accompanying brother M. to the fort, and the invalid lines. 20th. Quitted the ghat early in prosecution of our journey to Delhi. 21st. In a village on the left, six kros from Pruyaga, the words of salvation were well heard, and one man, who desired to know further, took a tract. 22d. In the populous village of Mou I had a number of hearers. I preached to a good many in a village called Heesamabad, and was heard very attentively, some taking books. I was glad to hear that two or three persons to whom I had given the Scriptures last February, were in the habit of reading them and speaking from them. 23d. Went early into Singola, and called the attention of a few to the things of God: after hearing me read and converse, they accompanied me to the boat for books. I afterwards visited Dirhawul, and sat a good while with the zumeendar (land owner) and his friends under a tree: when I had examined one or two of the ten acts they deem necessary to practise in order to their salvation, the zumeendar said that his eyes were now partly opened, and he hoped by the reading of the books of Jesus to discern further truth and error. The men very eagerly took books here. 25th. Lord's day. Went into the villages of Chilli and Gurha: in the first the people heard me with seriousness, and took the Scriptures gladly. Some brahmuns of the second prostrated themselves, and were about to touch my feet, which, with the prostration of a man before a consecrated stone, afforded another subject not unimportant for discussion. These poor people, to shew their sense of the favour I had done them in visiting their village, did not think they could do enough to meet my wishes. When I requested a little milk, and offered to pay for it as usual, no less than three supplies were brought to me, and every time more than enough of fresh cow's milk, which is almost a rarity in these parts; buffalo and goat's milk being commonly used, and the first not always procurable. 28th. Yesterday at the village gooroo's, at Joughur-poor, I had a great number of hearers who hung upon the word. Several things, upon which the hopes of a Hindoo rest, were examined. The gooroo first took the Scriptures, and declared them to contain unquestionable truths. Spoke to-day at Udra, and in another village. Udra is a mean village of poor unlettered Musulmans, full of superstitious regard for the ruins of a durga, and some tombs several hundred years old. When will these Mahometans see, that their veneration and regard for such buildings is as impious and idolatrous as that of the Hindoo for his idol? 29th to 31st. Preached the word in Kurar, Gajee-poor, and a village a kross below Buraga. Some persons in the first remembered my visit a year ago, and the zumeendar's priest took books. February 1st. Lord's day. Enjoyed part of the day exceedingly, in labouring a-

mongst the people of Hameer-poor, and in worship on board. O how hardly is the sabbath day rest obtained, how hardly secured. Crowds upon crowds of learned and ignorant, evil-minded and well-disposed, Musulmans and Hindoos, came to hear their own and the Christian religion discussed.

### NEW COLLEGE AT SERAMPORE.

A prospectus of a new college at Serampore, for the education of Christian, native, and other youth, has been lately published. The plan is of considerable magnitude. His Excellency the Marquis of Hastings has consented to be the first patron of this new college; and its government is placed in the hands of the Serampore missionaries, who have given their premises for the use of the institution until suitable buildings can be erected. The main object is to instruct native youth in the Sanscrit language, that they may be enabled, by a thorough knowledge of the sacred books of Hindus, to compare the tenets of Brahma and of Bouddism with the doctrines of Christianity, and thus become qualified for spreading a knowledge of the truth over Asia. [Evang. Mag.]

### PACALTSBORP.—AFRICA.

This station, formerly called *Hongte Kraol*, has received a new name, by request of the Landdrost, in honour of our late worthy missionary Mr. Pacalt who laboured there with considerable success.

A few days before his death, which took place November 26, he requested Mr. Van Kervel, the Landdrost of George Town, to visit him, and then intreated, that in case of his removal, measures might be taken to procure Mr. Messer, of Bethelsdorp, as his successor. The Landdrost wrote to Mr. Messer to that effect on the 3d of December, 1818.

Mr. Messer immediately repaired to Pacaltsdorp, where the poor people wept with joy on learning that he would become their teacher. After continuing there three days he returned to Bethelsdorp to arrange his affairs. Mr. M. intended finally to remove in the beginning of Feb. 19.

### SULTAN KATTE-GHERI.

An Edinburgh paper states, that, agreeably to intimation, the Sultan Katte Gheri, from the Crimea, addressed a numerous and highly respectable meeting in the new church. This illustrious and interesting stranger, came to Britain under the patronage of the Emperor Alexander, for the purpose of appealing to British benevolence, in behalf of his native country, which lies buried in all the darkness and delusion of Mohammedanism. His credentials were laid before the Scotch (formerly the Edinburgh) Missionary Society; the only institution which has hitherto directed its energies against the errors of the false Prophet. This Society has, in consequence, engaged to further the designs of the Sultan, as far as possible; and, with this view, to send under his superintendence, four Missionaries to the Crimea, and to assist in the formation of Seminaries for the instruction of that country. Full details of these patriotic plans were communicated to the meeting, by the Sultan in a manner the most interesting; and a pathetic appeal was made to the generosity of all, to assist in their execution. There was a charm in his address, of which every countenance present bespoke the feeling; and from which hopes are entertained of the success of his cause. It was afterwards moved by the Rev. Mr. Steel, that the meeting cordially approve of the Sultan's communications and designs; and that a committee be appointed to consider the best means of obtaining assistance here for carrying these designs into effect. This motion was seconded by Dr. Wardlaw, who addressed the meeting in a strain of the purest and most touching eloquence, on behalf of the mission. The meeting was closed with prayer by Rev. Dr. Gilchrist. [Christian Spectator.]

### INTERESTING INCIDENT.

At a Missionary Meeting in London, some years since, when the Hottentots were in the Church in Swallow Street, a Negro Boy, about 15 years old, anxious to see the converts to Christianity from his quarter of the world, of whom every body was speaking, pressed through the crowd, and, at length, reached the vestry-door. The service had closed; and the Hottentots were taking a little wine with the minister and friends, who were standing around them. The moment that Mary's eye caught the face of the boy, she flew to him, took him eagerly to her arms, fondled over him with much maternal affection, and Martha, having now come forward, they put some questions to him in Dutch, repeated them again and again with earnestness of manner, and seemed much disappointed at his giving them no answer. Recollecting, at last, that the lad did not understand Dutch, Mary hastened to her minister, Mr. Kicherer, brought him to the boy, requesting him to put the question to him in English. He did so. The question which they had, with so much earnestness, been addressing to the negro boy, was, "Do you love the Lord Jesus Christ? Do you love the Lord Jesus Christ?"—The poor boy, who may be, had heard little of Jesus save in the blasphemies of nominal professors, looked blank, confused, and gave no answer. Their mortification was extreme; their countenances fell; they were grieved to find a native of Africa, who had enjoyed the privileges of this country, unacquainted with the Redeemer.—Reader, thou hast long enjoyed these spiritual privileges! How stands thy heart affected to the Son of God?—Listen to the following awful words, as if seven thunders uttered their voices—"If any man love not the Lord Jesus Christ, let him be anathema maranatha." [Lond. Even. Mag.]







## OBITUARY.

Died, at Bath, near Waynesboro', (Geo.) Aug. 4, the Rev. EZEKIEL B. CALDWELL, Pastor of the Presbyterian Church in Waynesboro', and Rector of the Academy, aged 27.

Two years since, Mr. Caldwell having completed his course of study in the Theological Institution at Andover, was invited to take charge of the Church and Academy in Waynesboro', and was induced to accept the invitation by the prospect of more extended usefulness than he could promise himself in New-England, where his health had not been firm, and where the churches are so much better supplied with religious instructors, than at the South. He went, it is believed, with the spirit of a missionary, ardently desirous of enlarging the Redeemer's kingdom, and of feeding with the bread of life, those sheep of the flock that were scattered abroad, having no shepherd to care for them. It is certain that he labored abundantly; that he was instant in season and out of season, preaching the word; that he anxiously listened to catch the first whisper of spiritual concern from the lips of his people, and with earnestness endeavored to win them to Christ. He longed, he prayed, he strove for the advancement of pure religion; he abhorred that "conformity to the world," which proves the incurable gangrene of the church in so many instances, and exerted himself to increase the spirituality of Christians, to make their light shine, so that others seeing their good works might glorify their Father in heaven; to draw a line of distinction between the friends and enemies of God, which should be seen & known of all men.

Adopting a course like this, it was impossible to avoid censure and secure universal good will. With an unusual share of meekness and condescensions he was obliged to sustain the pressure of prejudice, malice, worldly-mindedness and scorn. "When he was reviled he reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." Mr. C. had trials; and though of all men he would have been among the last to disclaim his share of human imperfection, yet we have no hesitation in affirming that they resulted from his persevering efforts to promote that simplicity and godly sincerity of conversation among Christians, which form the basis of Zion's prosperity. He wished to see his Lord and Master honored; he deprecated that servility to the customs of the world which he saw prevailing among many professors around him, and lifted his voice against it, concerted measures against it, placed his own example against it. And, is it to be wondered at, that he should be reproached? "Happy" was he, do we say, "for the spirit of glory and of God rested on him."

The great objects of benevolent enterprise pursued by Christians of the present day, were very dear to him. In his proper sphere he diligently & successfully promoted them. And it was his happiness to be surrounded by several families, who entered feelingly into his views, seconded his efforts, and gratified the benevolent desires of his heart; their praise is already in all the churches, and their best reward is laid up in heaven! It is due to them to say, that they identified his property with their own, and made him a large partaker in their "caral things," while he ministered to them in spiritual things. May God repair the loss they have sustained, and provide for them another faithful minister, on whom they may expend their generous affections, and through whom they may testify their zeal for the truth as it is in Jesus!

For the following facts, which relate to the last days of our brother, we are indebted to a respected correspondent, who was with him from the commencement to the fatal termination of the disease.

On the 8th of July, he retired with his wife and infant child, from the village of Waynesboro', to Bath, the summer residence of several of his parishioners. He was invited to the family of S. Dowse, Esq. where he was surrounded by every thing that could contribute to his personal comfort and ministerial usefulness. He anticipated much enjoyment in devotion, in preaching, and in visiting the poor and ignorant of the neighborhood. But "God's thoughts are not as our thoughts." On the 17th of the same month, he was attacked with a fever. Active medicine was administered, which operated very favorably, and he was thought to be convalescent till the 31st, when a change of symptoms took place.

Our correspondent observes, that "for more than a week previous to his illness, he was unusually serious and contemplative." Shortly after he was taken ill, he appeared dejected, and was burdened with a sense of sin. "His soul was exceedingly sorrowful." One morning, after a sleepless night, he gave it as the reason of his wakefulness, that "the Lord had manifested himself to him in a manner wholly inexpressible at present; that his views and feelings on several subjects, during the night, had been singularly clear;" and said that when he should recover, (for during his whole sickness he expected to recover) he would tell the whole. The following day he conversed much, even more than his strength warranted, and seemed deeply impressed with a conviction that there would be speedily a revival of religion in the region around him, for, said he, "God is preparing the way." About 12 o'clock at night, it was enquired of him, whether he had been asleep? he answered, "No; I have had a conflict with the adversary, but it is about over." He then sang a few verses of the hymn, "Glory to thee my God, this night," &c.; and afterwards sung frequently, saying, "It never sounded to me as it now does," and wished others to "join him in praising God for his great goodness and mercy." At another time after a severe conflict, he wished the 126th Psalm to be sung, "When God revealed his gracious name," &c. It was sung twice in a short time; "his soul seemed filled with divine light and heavenly love." Some time afterwards being seen in tears, he was asked the reason, he replied, "It is a sense of the great mercy of God in making me one of his redeemed, that affects me."

His great desire, that which swallowed up all others in his sickness, was to be made perfectly resigned to the divine will. His views were ex-

ceedingly enlarged on divine subjects, so much so, that he used to say, "Every thing appears new," and called on those around him to behold more steadfastly the glory of God in surrounding objects. The smallest incidents drew from him spiritual remarks, and the Providence of God in circumstances the most minute, excited his admiration. The Bible appeared more precious than ever before, particularly the 51st and 55th chapters of Isaiah, on which he loved to comment. He was very comfortable both in body and mind, on Saturday morning the 31st, and remarked, in view of the approaching Sabbath, "I can now say in sincerity, Welcome, delightful morn." At about 3 o'clock, P. M. his mind evidently became wandering, but was still filled with divine subjects, and when every effort was making to allay the paroxysms, he exclaimed, "Nothing will relieve me, but to hear of Christ and heaven." A hymn was then read to him, and he became composed. On the Sabbath he said little, through extreme weakness, but when his physician left him, he gave him his blessing. On Monday, when his agonized wife was about to give him some nourishment, he observed, "there is something more wanting;" then clasping his hands, he craved a blessing, and prayed fervently for her and the dear little one, God had given them. This was the last prayer he was heard to offer. During the forenoon he was perfectly sensible, and conversed about the way in which the Lord had led him. This, it seemed, was his last retrospect of life; and the last words he recollected to have fallen from his lips were, "If the Redeemer is my friend, what can I want?"

On Tuesday he was unable to speak, but gave to his wife the last tokens of the affection he bore her in death, and soon fell into the stupor from which he never awoke.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

The Orphan Asylum in Charleston, (S. C.) supports from 150 to 200 children of both sexes. They are fed, clothed, well educated, and at a suitable age are put out to trades. The Legislature generally provides for the regular collegiate education of a few among them whose talents are most promising. Attached to the Institution is a church, in which the ministers of the city officiate in rotation every Sabbath afternoon.

## Missionary Meeting.

The American Board of Commissioners for Foreign Missions will hold their annual meeting at Boston, on Wednesday the 15th inst. at 10 o'clock, A. M. The Rev. Dr. PAYSON, of Rindge, N. H. is appointed to preach the annual sermon, which will be delivered in the Old South Church, on Thursday, the 16th, at half past three, P. M. After the services, a collection will be taken for the funds of the Board.

When the public consider the missions at Bombay and in the vicinity, and those on the Island of Ceylon, with their translations, printing and Schools; the missions to the Cherokee, Choctaw, and Arkansas Indians, and those intended for the Chickasaw and other tribes, with the Schools of different kinds either now belonging to these establishments, or soon to be engrafted upon them; the Foreign Mission School at Cornwall, a most interesting nursery of youths from pagan countries, preparing to carry the Gospel to their native lands, the intended mission to Jerusalem, which is expected soon to leave our shores; and the not less interesting mission to the Sandwich Islands, just on the eve of departing to carry the blessings of the Gospel and the elements of civilization and social order to a numerous race; when these objects of the Board are considered, we trust it will not be necessary to urge the friends of missions to liberality, to exertion, to an active and animated devotedness.—Panoplist.

## Education Societies of Nantucket.

In November, 1818, Mr. ANNE MORSE, a Student of the Theological Institution, at Andover, while on a tour through the southeastern counties of Mass. "for the purpose of forming Societies Auxiliary to the American Education Society," visited Nantucket, and was received with that hospitality, which makes so distinguished a feature in the character of its inhabitants. And after delivering an interesting address, in which he made known the object of his visit, and the destitute situation of certain parts of our country, as it regards competent Preachers of the Gospel, it was agreed, that two Societies should be formed, to which they gave the names of the Nantucket Charitable Society, and the Charitable Female Society. Although this was the first effort of the kind made in Nantucket, yet the success, which has attended it is calculated to excite hopes, that these Societies may become extensively useful. Though the number of members of these Societies is not large, yet it is as great as could be anticipated in so short a period of time, taking all things into consideration. And it should here be observed, that many thanks are due to the worthy Magistrate, who officiated as President, as well as to others who have exerted themselves to promote the interests and increase the funds of the Societies; and we trust they will in this world receive the "testimony of a good conscience," and in the future world, that reward, which is promised to disinterested benevolence. And we would only recommend to them to proceed with unanimity, and we doubt not but these infant Societies will make a distinguished figure among the benevolent Institutions of the present day. The annual payments, together with the collections, have amounted to between eighty and ninety dollars.

The officers of the Society are Josiah Hussey, Esq. President; Job Cushman, A. B. Vice President; Joseph Edwards, Secretary; Alexander M. Folger, Treasurer; and three Directors; viz. Roswell Marsh, Benjamin L. Homedieu, and Charles Merick.—Communicated.

## New Episcopal Church in Boston.

The Corner Stone of the new Episcopal Church in Common-street, opposite the Mall, to be called Saint Paul's Church, was on Saturday morning laid by the Rt. Reverend Bishop Griswold, of the Eastern Diocese. A procession, consisting of the Rev. Bishop, the Episcopal Clergymen of this and the neighbouring towns, the wardens and vestrymen of Trinity, Christ, and St. Matthew's Churches, and a committee of the subscribers to the new edifice, proceeded at 10 o'clock to Trinity Church, where Divine Service was performed, when they moved to the ground, and after a Prayer, the Stone was laid by the Rev. Bishop, and the ceremony concluded by an impressive address from the Rev. Dr. Gardiner.

## ORDINATION.

At an Ordination, holden on Thursday 2d inst. in St. John's Church, in Providence, by the Right

Rev. Dr. Griswold, assisted by the Rev. Messrs. Crocker, Blake and Wheaton, of Maryland; the Rev. Messrs. Geo. Taft, resident in Providence, and Patrick H. Falker, residing in North Kingston, were admitted to the Holy Order of Priests, and the Rev. Messrs. Edward R. Lippit, of Providence, Jasper Adams, Professor of Brown University, and Addison Seale, of N. Hampshire, were admitted to the Holy Order of Deacons. Prayers were offered by the Rev. Mr. Marshall, and an appropriate discourse was delivered by the Bishop.

President Brown, of Dartmouth College, whose feeble state of health required him to visit the Springs and Falls of Niagara, has been presented with the generous donation of 900 dls. subscribed by a few of his particular friends, who knew the particular state of his funds was not competent to support the heavy expenses of a long journey. He was accompanied by his lady, and Mr. Chamberlain.

The following philanthropic Toast was drank at a Public Dinner, at the last celebration of the Anniversary of our Independence, by a company assembled on the occasion, in the vicinity of St. Louis, in the Missouri Territory:—

"Our neighbors, the Aborigines.—In remembering that they belong also to the human family, that they were on this soil before us, that the smallness of their numbers, and the rudeness of their state, renders them entirely dependent on us—they are objects deserving our compassion, and worthy our magnanimity."

## DOMESTIC MANUFACTURES.

On Wednesday last, the extensive establishment of the Powder Mills, at Chelmsford, owned by Messrs. W. Tilton, of this place, M. Hale, and O. W. Whipple, of Chelmsford, were viewed by a large party of gentlemen, who had associated for the purpose, consisting of His Excellency the Governor, His Honor the Lieut. Governor, Adj. General, Gov. Miller, Col. Brooks, Maj. Harrison, and Capt. Talcott, of the U. S. army, Com. Hull, of the Navy, Gens. Varum and Austin, Hon. Mr. Hunsell, and many officers of the State government. At Rillerica, and at Chelmsford, military honors were paid to his Excellency the Commander in Chief, which, being unexpected, were doubly interesting to the party. The examination of the works and the proof of the powder, reflected the highest credit on the proprietors and evinced not only their enterprise, but the proud desire of giving credit to the manufactures of their country, by samples, of much higher strength, in the essential article of Powder, than any hitherto made in this country. At the close of the Examination, a sumptuous Entertainment was provided by the Proprietors of the works, at which the whole party partook; and the scene closed, with the interchange of those sentiments, which awakened the glow of patriotism, and the smile of friendship and social benevolence.

On the following day, His Excellency visited the Glass Manufactory, at the head of the Canal, and was much pleased with its various operations. [Cent.]

## DOMESTIC SUGAR &amp; MOLASSES.

It appears by the Woodstock, (Verg.) paper, that these articles are manufactured in great perfection, a short distance from that place.—An invitation is given in that paper to such as have any doubts respecting the quality of them, to inspect some to be manufactured by Mr. Whitson, about six miles from Woodstock, on a given day. This is a very judicious mode of testing the character of our domestic fabrics, and establishing their claims to consideration.—Norfolk paper.

It is remarked in the Baltimore American Farmer, (a very excellent Agricultural paper) that although there are large tracts of uncultivated land within a few miles of the city, which could be bought for from 10 to \$20 an acre, yet such is the want of enterprise in their farmers, that the market is dependent for its supplies to distant agriculturalists. The last prices quote Irish & Sweet Potatoes, at \$2 per bushel; Tomatoes at 10cts. per doz. Peaches, 50cts. peck, Cabbages, 10 a 12 1-2 cts. per head; and other articles proportionally high.

Money plenty.—Yes quite too plenty, on all sides. Thousands of one horse waggons are daily filled with it. All the store doors are crowded with it. Many bar-rooms, barbers' shops, and other lounging places, have a great surplussage. "TIME IS MONEY." FRANKLIN.

## DOMESTIC NEWS.

Distressing Loss of the Firebrand. Extract of a letter from a gentleman in New-Orleans, to his friend in this town—dated "New-Orleans, 4th Aug. 1819.

"The papers of this morning give accounts of much damage done by the gale on the night of the 28th ult. No injury was, however, done here, or the immediate vicinity. The U. S. schooner Firebrand was lost in the bay of St. Louis, with 45 men on board, including Lt. GRAY, Dr. WARDLE, and two Midshipmen. The schooner Thomas Shields capsized, and all on board perished. Another schooner off Pass Christian with masts only out of water. Nine vessels are on shore in the neighborhood.

"At the bay of St. Louis almost all the houses were unroofed, and some blown down."

LOCISIANA. New-Orleans, Aug. 12, 1819.

We learn from good authority, that the band of pirates, who have so long infested the lower part of Mississippi and the adjacent lakes, have established themselves to the number of fifty, on a piece of land between two small bays, out of empty into lake Barataria.—They have put themselves under the command of the noted Mitchell, whose life was long since forfeited to the offended laws. It is ascertained that they are now engaged in building a boat, doubtless with the intention of renewing their piracies; that they have a large field under cultivation, in which corn and other articles of provision are raised in great abundance, and that they have a plentiful supply of live stock. It is said that they have fortified themselves with something like a breast work and some cannon, of small calibre.—Among the evils inflicted upon us by the late hurricane, it is none of the smallest that it frustrated a well planned expedition fitted out against these pirates by the commander of the naval forces on this station. The principal vessel intended for this service (the Firebrand) was lost when she was on the point of sailing, and it is feared that two others which formed a part of it, have shared a similar fate.

Shocking Homicide.—On the 4th August, Christian Dochlerman, of Millerstown, Penn. was convicted (in the second degree) of the murder of his own son, a lad of 19 years. The lad was asleep, when the father took a billet of wood, and with it fractured the skull, and repeated the blows so often, that the unfortunate victim expired immediately; and, when an alarm was given, and the neighbors assembled, he said, he had done a terrible act, that he had killed at one blow an evil spirit, a Dragon. The unhappy man had been for a long time troubled with religious [irreligious] fears, and a belief that his sins were too numerous to be pardoned; and after frequently attempting to destroy himself, committed the above act, [and thereby dreadfully increased their number.] The Court under all the circumstances, condemned him to six years imprisonment.

Distressing Accident.—At Beverly, upper parish, on Monday last, while some persons were employed in placing a pump in a well, the apparatus, by which they were hoisting it, gave way, and striking a Mrs. Conant, who was looking on, upon the head, killed her instantaneously. She was a widow, about 50 years of age.

## FOREIGN NEWS.

## BOLIVAR'S SUCCESSES.

A letter from Trinidad, of July 28th, contains the following remarks, on the successful operations of the patriot insurgents:—There is nothing of consequence lately from the Maine; Bolivar has advanced a considerable distance into New-Grenada, which is represented as being in a state of rebellion. Paex was left by him on the river Apure, to keep in check the Royalists about that quarter, which it appears he is capable of doing. The Independents, it is fully believed, have had the advantage in every skirmish with the Royalists this campaign.

FROM SPAIN.—By the brig Actress arrived at New-York, in 38 days from Gibraltar, information has been received of a revolt having taken place at Cadiz among the troops of the grand expedition destined for South America. [Former arrivals have brought similar accounts.] In consequence of the revolt, some of the Spanish officers attached to the grand expedition had made their escape from Cadiz, and had arrived at Gibraltar before the Actress sailed. It is asserted that three balls had been fired through the carriage of Ferdinand in Cadiz, subsequently to the revolt.

## MARRIAGES.

In Boston, Mr. John Knowlton, to Miss Sally A. Knowlton; Mr. Henry Loring, to Miss Charlotte Hay; Mr. William Reed, to Miss Hannah Cash; Mr. Charles Callender, to Miss Hannah G. Callender; Mr. James Sargent, jr. mer. to Miss Joanna Watts; Mr. Joseph Shed, to Miss Hannah Tyler; Mr. Edward H. Lewis, mer. to Miss Eliza Lewis.

At Beverly, Mr. John H. Ladd, to Miss Eliza S. Wyer.—At Framingham, Mr. Charles C. Tucker, to Miss Juliana Blake.—At Portland, Mr. Hosea Hsley, jr. to Miss Abigail Neal.—At Corinth, Mr. Charles Tafton, jr. to Miss Sally Morrell.—At Thomaston, Capt. Thomas B. Rider, to Miss Polly Wiggin.—At Camden, Mr. Peleg Smith, aged 68, to Miss Lucy Cotherel, aged 21.—At Portsmouth, Mr. Nathan Stackpole, to Miss Eliza T. Perkins; Mr. Daniel Whidden, to Miss Charlotte Moses.—At East-Hartford, Rev. Amasa Loomis, jr. to Miss Fanny Pitkin.

## DEATHS.

In Boston, from Sept. 4, to Sept. 11, inclusive. John Bolton, aged 45, from drinking cold water. John Glover, 49, interperence. Child of Mary Sinxer, still born. Zerviah Hartshorn, 61, typhus fever. Aaron Wells, 29, fall from a cart. Henry L. Nouff, 34, consumption. John Shaw, Alms House. Nath'l Wendell, 42, consumption. George Deblis, 69, paralytic. Elizabeth Lash, 64, liver complaint. Daniel C. Our, 3 y. worm fever. Child of Thos. Curtis, 6 m. inflammation of lungs. Jane E. Long, 11 m. infantile. Child of Wm. Pinkney, 16 m. canker in bowels. Thos. Goodwin, 14 m. dysentary. John B. Allen, 22 m. canker. Elizabeth C. Farnham, 16 y. typhus fever. John Boyden, 21, lock-jaw. Rebecca G. Clough, 69, rheumatic complaint.

In Dorchester, Mr. William Whitmarsh, aged 28; Hannah Whiting, aged 10 months.—At Beverly, Mrs. Elizabeth Leech, aged 35.—At Chester, Mrs. Betsey Church, aged 39.—At Groton, Mrs. Prudence Shattuck, aged 49.—At Walpole, Mrs. Mary Liverstone, aged 80.—At New-Bedford, Capt. Wm. Taber, aged 65.—At Danvers, Mr. Daniel Reed, aged 80, and his wife, Elizabeth, aged 69.—At Gloucester, Miss Eliza Kimball.—At Braintree, Mrs. Melitane French, aged 40; Mrs. Rachel Thayer, relict of Gen. Eben Thayer, aged 75.—At Wrentham, Mr. David Fisher, aged 84.—At Lancaster, Mr. Jedediah Hubbell, aged 99.—At Pittsfield, Miss Ann Richards, aged 18; Mr. Ira West, aged 41; George Wood, aged 14.—At Springfield, Mrs. Mary Chapin, aged 80.—In Portland harbor, drowned, Mr. Gershom Ellis, of Scituate.—At Kennebunk, Mrs. Catharine Allen, aged 79.—At Augusta, Mrs. Anna Cony, aged 90.—At Providence, Hon. Jas. Brown Mason, aged 45.—At Warren, Mrs. Mary Brown, aged 71.—At Gloucester, (R. I.) Mrs. Mary Cooke, aged 74.—At Little Compton, Mr. John Valentine, aged 79.—At Fitzwilliam, Major Jonas Robinson, aged 49.—At Richmond, Mr. Joseph Millet, jr. aged 24; Mr. Lyman Turner, aged 21.—In Georgia, Mr. Shapleigh Ricker, 29.

In the village of Salem, Washington Co. N. Y. Mrs. Mary Williams, widow of the late Gen. John Williams, aged 49. She has bequeathed to the Washington Academy \$1000, for the education of indigent youth for the ministry; \$500 to the Foreign Missionary Society, and \$500 to the Orphan Asylum in the city of New-York.

## DAMAGED INDIA COTTONS.

JEREMIAH FITCH & CO. No. 5, Market-street, have for sale,

10 bales India COTTONS, consisting of various qualities, partially damaged, well worthy the attention of those who deal with Shoemakers, as they are selling for less than the original cost in India, by the bale or piece. Sept. 11.

## HARDWARE AND CUTLERY.

HOMES & EUSTIS, No. 34, Broad-street, have just received per ship Falcon, from Liverpool, a part of their fall supply of SHEFFIELD AND BIRMINGHAM WARES, which they are now opening and offer for sale, on good terms for cash or credit.

On hand, 2 casks Dutch Beeds, suitable for the North West Coast trade. Sept. 11.

## Cut Nails and Cut Spikes.

GEORGE & THOMAS ODIORNE, have a large supply of Nails, Spikes and Brads, of all sizes, from one inch to 6 1-2 inches long; sheathing, drawing, and slating Nails of various sizes; Huntsman's best Cast Steel. Also, a few tons English blistered do. all low prices. Sept. 11.

## BASKET CARRIAGES.

JUST received a handsome assortment Basket Carriages, per brig James Monroe, and for Sale by GEORGE DOMETT, No. 6, Dock-Square. Sept. 11.

## H. WILLIAMS,

## Portrait and Miniature Painter,

HAS removed from his late residence, No. 6, School-street, to Washington-street, nearly opposite Mr. Aaron Willard's, Jr. Clock Maker; where he will wait upon Ladies and Gentlemen in the line of his profession.

Mr. W. will also copy Portraits and Miniatures, in exact imitation of the original, in whatever style they may be executed.

N. B.—Mr. W. as a professed Medical Electrician, will devote his leisure moments to that science. Price for each operation, One Dollar. Sept. 11.

WANTED, (Sept. 6) a person of good recommendations and Religious Character, to take charge of a modern brick House, pleasantly situated, and a small family of 2 or 3.—To a woman (between 25 and 35) who is for Economy, Industry, and a Religious disposition, respectable, the place might be permanently agreeable.—Direct a line, which will meet with respectful attention, to C. B. A. at the Recorder Counting Room, or enquire verbally. Sept. 11.

## THE RECORDER.

BOSTON, SATURDAY, SEPT. 11, 1819.

Recd. of a letter received by the Editor, from De Krib, N. Y. dated Aug. 4, 1819.

Dear Sir,—In the fall of 1816, we left the Old County of Hampshire, for this western Massachusetts. The settlement of De Kalb was commenced just before the war; by which it was injured. The inhabitants were poor; about 1000 in number, distributed in three villages, and among them not more than three or four praying souls. In the spring of 1817, every thing looked exceedingly gloomy, both in relation to temporal and spiritual interests. Some time after a few weeks visited us, and preached a discourse on a week day—very few attended. We had him with us to have a Church formed, and we knew not of materials for forming it. He had to come again in 5 or 6 weeks. In the time, we gave notice to such as had the least of a Church at heart, that there would be a meeting for the purpose of forming a Church. At the time appointed for this meeting, a kind Providence sent a Minister (Mr. Bart) who strengthened our faith. Six or eight of the fathers of the town were present. It was a solemn time—all in the presence of God, and nearly all agreed to be formed, tho' they said they would not act in the matter. One of them was once a professor of religion, but had been 20 years had been a very wicked man. He said truly, But God had mercy on him, and he was now a good man, and not on him, for his children were afterwards walking in the paths of the church, and his wife walked in her 'holy vocation.' Another arose, and he was also a professor, but had been a bad man, and had endeavored to build his house on the doctrine of universal salvation, till he nearly became an infidel; he then sorrowfully raised his voice against the doctrine, saying, "there is but a short step from Universalism to Infidelity. Sir, I wish to unite with the Church, and my wife wishes the same privilege."

Very solemn meeting closed, after resolving we would meet one hour on every Thursday for special prayer, that God would appear in glory and build up our Zion. It was found that 100 males and six females wished to unite in the proposed Church.

Johns (the Missionary) came at the time appointed, and organized our little band of 106. Now, for the first time, was the bread of life in this wilderness. It was an interesting day—many were struck under conviction, and afterwards appeared. We now engaged in weekly concert. A conference was instituted on Sabbath evening. There I read many interesting pieces from your paper which were the source of many tears from their carnal security. A powerful revival soon commenced—at communion thirty were admitted to it—our whole number now is about 70. For united with the Methodists and sixteen Baptists. We are ready to exclaim, "blessed God wrought!" for there is scarcely a family in which is not now a family altar. I could mention many interesting circumstances, had I room.

My paper in circulation, and it is the best doing much good. The people are great want of religious publications; and of Sabbath Schools are established in consequence of the accounts given in the Recorder. I will mention a pleasing circumstance, which went from this place to keep a school in a neighboring town, where almost no attention to the Sabbath; she went to open a Sabbath School—the parents were so much interested, but she collected between 30 and 40 scholars. Some young men intending to leave her exercises, went early one Sabbath to the school, thinking, that she would never to take up her cross, and as usual open school with prayer—not forgetting to pray with such motives.

With close, let me beg you, Sir, to use your influence to send some missionary this way, this County we have only four or five ministers, and not one missionary has been here for two years.

Yours, &c.

ERNE POMEROY.

our wish, and we doubt not we express the feelings of our readers generally, that the of the several religious charitable Societies in this town, would furnish us with a of the origin, the progress and present of their respective Societies for publication. The object of each society—the time of its present annual receipts and expenditures—the number and names of its officers—the number of its members—are important of any facts illustrating the beneficial of the Societies' operations shall be stated, they will be thankfully received. Concise such statements are, if full and interesting, the better.



## POETRY.

For the Boston Recorder.

Lines suggested by a summer residence at Bristol, (R. I.)

O! there are some favorite spots on this earth,  
Which the fairest of nature's productions disclose;  
Where the loves and the graces have dwelt from  
their birth,  
And which seem to be form'd but for smiles and  
repose.

These charms, these attractions, fair Bristol, are  
thine,  
And all of pure happiness earth can impart,  
The smiles of thy children, with nature's combine,  
To greet with a welcome which flows from the  
heart.

I prize thee still more in thy rural attire,  
Thou deck'd with the splendid refinements of art  
Which dazzle,—and we for a moment admire,  
Which shine,—but can never illumine the heart.

I have lov'd in thy bowers and shades to recline,  
And oft I have rovd' on thy cool breezy shore;  
Thy villas and lawns, I have fancied were mine,  
And sigh'd at the thought, I might see them no  
more!

And if prayers as fervent as mine could avail,  
I would rest on thy bosom in tranquil repose,  
Where life, untroubled by passion's rude gale,  
Would brighten with hope as it drew to its close.

\* The town of Bristol is not more distinguished  
for the beautiful scenery by which it is surround-  
ed, than the friendly hospitality of its inhabitants.

## MISCELLANY.

## ENTHUSIASM.

From the Baltimore Chronicle.

Looking over a late paper, we were ve-  
ry forcibly struck by a report of the suc-  
cess of the Moravians in the propagation  
of the gospel. Many very affecting in-  
stances of heroism are there recorded,  
which would appear perfectly incredible  
to those who judge by the common feelings  
and motives by which mankind are usually  
stimulated to action. What shall we say  
for instance, to an example of such self-  
devotion to the cause of Christianity as  
this? Two Moravian Missionaries who  
contemplated the erection of the standard  
of the Redeemer on the burning sands of  
Africa, were given to understand that the  
tribe of natives to whom they proposed to  
dispense the light of salvation, would en-  
dure the residence of no white man among  
them, unless in the character of a slave.  
He who measures human actions  
and human motives by the ordinary stand-  
ard, would be led to believe from this for-  
midable obstacle, that the enterprise itself  
was abandoned. Not quite the reverse;  
these two missionaries, with a zeal and de-  
votion little short of Apostolic, embarked  
in this expedition with a firm determination  
to sell themselves for slaves, if their ob-  
ject could be accomplished by no other  
means. This severe trial, by the mercy  
of Divine Providence, however, did not a-  
wait these faithful servants of the gospel;  
they were received by the natives with  
open arms, and abundant success crowned  
their labors of love.

What is to be said to all this? The com-  
mon cant of this day is, that this is to be at-  
tributed to enthusiasm only. Yes! it is  
enthusiasm: that enthusiasm which ren-  
ders the concerns of this life subordinate to  
a better: that enthusiasm that would dis-  
pense life, and hilarity, and perennial joy,  
as wide as the dimensions of the world that  
we inhabit: that enthusiasm that, in the  
accomplishment of this noble object, sacri-  
fices ease, all the allurements of pleasure  
and grandeur, and devotes itself to perse-  
cution, to sufferings, to privations of every  
kind, to calumny, more cruel than the sword,  
to dungeons and to death. Examples of  
this kind of self-devotion, are by no means  
rare amongst Christians; but the infidel,  
startled by the fact, astonished by such  
evidence that he cannot explain, account  
for, or deny, flies to the word enthusiasm  
for shelter; which, in this sense of the  
phrase, is absolutely a word without any  
meaning whatever. But we will now sup-  
pose that this strong principle of enthusi-  
asm, as it is courteously termed, had been  
turned not to the salvation, but to the de-  
struction of the human race; that its ef-  
fects were seen in the tears of the widow  
and orphan, in the conflagration of their  
dwellings, in church yards prematurely fil-  
led with their silent, mangled and butchered  
inhabitants. All this is termed the war-  
rior's pride, and the million shout with rap-  
ture at the approach of this sanguinary  
hero.

This principle, so destructive in its ap-  
plication, is no longer called by the name  
of enthusiasm now; it changes its charac-  
ter, and the word glory is regarded by  
the infidel as more than an equivalent for  
all these enormities. Let a plan be sug-  
gested for assuaging the miseries of our  
unhappy race, whatever hazard may be  
incurred in the attempt, is sufficient to dis-  
hearten any one engaged in the enterprise:  
he is laughed to scorn, and denounced to  
the world as an enthusiast. But if this en-  
thusiast once turns to the destruction of  
our species—to invent engines of death of  
more speedy and certain execution; to  
devise any plan to hasten the approach of  
the king of terrors, and he is hailed at  
once as a public benefactor. The Christi-  
an, however, looks with other eyes on the  
world, which he considers only as his place  
of temporary residence; anxious only to ob-  
tain the applause of his Maker, he devotes  
his life to his service, unawed by the frowns,  
unseduced by the smiles of the world—he  
casts his eyes towards the starry firmament,  
and awaits the arrival of the hour,  
when his existence shall surpass in dura-  
tion those glittering spheres. Death comes  
at last, not robed in darkness and in tem-  
pest—he appears an angel of light; bright  
with celestial beauty he stands beside the  
couch of the Christian, and whispers in his  
ear those consoling tidings—Well done  
thou good and faithful servant, enter thou  
into thy master's joy.

## MORAVIAN SETTLEMENTS.

The following extracts from the 'Mission of the  
United Brethren in Livonia,' is taken from the  
Christian Observer, for May, 1819.

A friend has communicated to us the fol-  
lowing pleasing circumstances respecting  
the state of the Moravian Settlements in  
Livonia. His materials were derived from  
the Superintendent of the Brethren's Soci-  
eties in Livonia, with whom he met at the  
Synod of their Church, held last summer  
at Herrnhut in Saxony. We shall commu-  
nicate his facts as far as possible in his own  
words.

As long since, as eighty years, it appears  
that several noblemen and clergymen re-  
quested the church of the United Brethren,  
to send instructors of youth among the Let-  
tonians and Estonians, who were deplora-  
bly deficient in religious knowledge. Ag-  
reeably to this request, several of the  
brethren were sent, and were received by  
the Lutheran clergymen at Cremen, and  
by Lady Hallart on her estate of Woll-  
marsh, who provided for their maintenance,  
and gave them a habitation, with a view to  
their beginning an institution for training  
young men, who in future might become  
useful as school-masters in the country.—  
In 1739, the ecclesiastical court of the em-  
pire sanctioned this institution, and encour-  
aged young men to be sent to it; in  
consequence of which, the number of pu-  
pils soon amounted to seventy. Their pa-  
rents visited them frequently, and were  
present at the catechetical exercises. By  
this means, under God's blessing, not only  
the original intention of educating school-  
masters was attained, but a desire for reli-  
gious knowledge began to be very gener-  
ally felt, and soon spread into different  
parts of the country.

Other brethren were by urgent solici-  
tation sent also to other places, to undertake  
the spiritual care of those persons who had  
been awakened to a serious concern for  
their salvation. Some of these brethren  
were students by profession, who were  
usually employed as tutors in noblemen's  
families; others were mechanics, who  
were stationed as school-masters in the  
country, or carried on their trade, making  
use of the intervals of leisure for instruct-  
ing the Lettonians and Estonians in the  
principles of the gospel. Several manu-  
factures, till then unknown in Livonia, were  
by this means introduced. But, more es-  
pecially, the spiritual labors of the breth-  
ren were blessed to the natives of the country.  
In many districts, every parish, and  
in many parishes, almost every family, be-  
came seriously impressed with a sense of  
religion, and met in all directions to praise  
and bless God for his inestimable mercies.  
A striking change took place in the moral  
deportment of these persons. Complaints  
of the declining sale of brandy became uni-  
versal, and many ale-houses could not be  
maintained. Gluttony and drunkenness at  
weddings and christenings, which had be-  
fore been common, were laid aside, and the  
time was spent in useful conversation, with  
singing and praying. This state of things  
continued till the year 1744, when some  
individuals indisposed towards the breth-  
ren, for the sake of the religion which they  
professed and exemplified, prevailed by  
false accusations against them, so that they  
were prohibited holding any intercourse  
with the natives. Some, as Hoelkhof,  
Kruegelstein, and others, were impris-  
oned; others were banished the country;  
and the Lettonians and Estonians were no  
longer allowed to meet for social edifica-  
tion. Having however, once enjoyed the  
benefits of religious communion, they could  
not forbear to continue their meetings se-  
cretly, and at night. This they frequently  
did in the forests, though their masters  
often inflicted corporal punishment on  
them for the practice. Still they painfull-  
ly felt the want of that instruction and care,  
which they had enjoyed by means of their  
former instructors. Their gratitude was  
therefore very great, when, after a period  
of twenty years, the late Empress Catha-  
rine permitted the Moravians, in 1761, a-  
gain to settle in the Russian empire. Some  
of the brethren accordingly re-entered Li-  
vonia, and the hopes which they had form-  
ed, were not disappointed. Another still  
more glorious day began to dawn; a spi-  
ritual vineyard was planted, in which many  
thousand trees of righteousness have since  
flourished and produced fruit, part of which  
has already been gathered into the hea-  
venly garner, and part remains to mellow  
and mature for the harvest. Enemies  
were, however, not wanting, who endeav-  
ored to obstruct the spiritual labors of  
the brethren; but the government and magis-  
trates were pleased to declare them-  
selves in favor of these religious associa-  
tions. This was remarkably the case in  
the year 1781, when Superintendent Sch-  
wahn, in the island of Oesel, produced a  
complaint to the government at Riga, re-  
lative to the abode of a Moravian Emissary  
in that island. He received the following  
reply from government, dated January  
23, 1781.

"Whereas, her Imperial Majesty has  
most graciously granted to the Moravian  
Brethren liberty to reside in the empire,  
and to exercise religious worship; and,  
whereas, the Right Reverend Superintend-  
ant can notice no case, in which the Mo-  
ravian Emissary and his religious meetings  
have disturbed the political or ecclesiasti-  
cal constitution of the province, or attempt-  
ed to interrupt domestic tranquility; no  
complaint can be received against the said  
Emissary, and those with whom he asso-  
ciates, while they keep the peace, and  
make no attempt against the laws and reg-  
ulations of the country."

The Moravians have continued to wit-  
ness much fruit from their labors, particu-  
larly in and near Seswegen, Pebalg, in the  
district of Wenden, &c. Similar revivals  
of religion have taken place in the neigh-  
borhood of Revel, near Hapsal, &c. The

number of Lettonians, who are united with  
the brethren, amounts to 10,000; and of  
Estonians, to 22,000. The number of  
German Brethren, who superintend these  
exertions, which are now chiefly carried  
on by means of native assistants, is at pre-  
sent only ten. These German brethren  
receive from a fund, established by their  
church, the annual sum of 50 dollars; more  
than which the fund does not allow. For  
the rest, they must earn their own main-  
tenance, unless they have private property.  
With this view they have established semi-  
naries in three places. At Balgson, in  
Courland, they have a seminary for edu-  
cating school-masters; at Lindheim, in Li-  
vonia, an institution for educating Lettoni-  
an boys; and at Neuwelke, two schools  
for girls, one for Germans of lower stations,  
who are trained for domestic purposes, and  
one for daughters of persons of higher  
rank. But, amidst these occupations, they  
never lose sight of the principal purpose  
of their residence in this country; namely,  
the establishment of the Lettonians and  
Estonians in the principles of the Christi-  
an faith, by frequent prayer and meditation  
on the word of God, by earnestly inculca-  
ting love to the Saviour of the world, and  
by enforcing the duty of conscientiously re-  
gulating their life and proceedings agree-  
ably to his precepts. They uniformly and  
zealously endeavor to induce those Let-  
tonians and Estonians who request a union  
with their societies, to continue faithful pa-  
rishioners, diligently to frequent the public  
services in the Lutheran church, and pri-  
vately to meditate on the truths which are  
there taught, in order that they may be-  
lieve with the heart, and become what  
their name implies, 'Evangelical Christi-  
ans.' They particularly assist them by  
private instruction, and inspect their meet-  
ings so as to prevent disorders. They also  
make it a principal object of their atten-  
tion to see that parents educate their chil-  
dren in the nurture and admonition of the  
Lord. The success of their labors has  
been universally acknowledged by the Pro-  
vincial Governments, and they have emi-  
nently enjoyed the protection and favor of  
men in power.

It having been established as a principle,  
to accept of no money from the poor na-  
tives who are in a state of vassalage, and  
the fund for the maintenance of the breth-  
ren allowing no adequate livelihood, even  
for the small number who are stationed  
there, we are grieved to find that the in-  
crease of laborers in this vineyard, which  
appears to be so highly desirable, is at pre-  
sent impracticable. Their missionary fund  
cannot be made available for this purpose,  
being appropriated exclusively to missions  
among the heathen.

To shew the prevailing opinion in the  
neighborhood respecting these associations  
which the Brethren have established, the  
following simple fact may be noticed.

Two peasants on an estate, who were con-  
nected with the brethren, had been guilty  
of a misdemeanor to the lord of their ma-  
nor. The latter sent for two native as-  
sistants, and asked them, What he should  
do with the culprits? They declared, that  
they had deserved the punishment usual  
in similar cases. But he replied, "I know  
a more effectual punishment for them:  
exclude them for some time from your so-  
ciety." The brethren could assure him,  
that this had been done already.

The associated Lettonians and Estoni-  
ans take a very active share in the success  
of Bible Societies. At Whitsundide, 1817,  
an Auxiliary Bible Society for a few parish-  
es was established by the brethren. On  
the first day, above 200 members entered  
their names, and their number soon in-  
creased to 1000, mostly Lettonian peasants.—  
After having been in existence for only half  
a year, this Society was enabled, on the  
centenary of the Reformation, to make a  
gratuitous distribution of 400 New-Testa-  
ments, partly to the poor in general, and  
partly to such children, as had made the  
best proficiency in reading. This distribu-  
tion was made solemnly at church. Imme-  
diately after a little boy came, with ear-  
nest entreaties, to be received into the  
school, that he also might learn to read,  
and might likewise obtain the same valuable gift.

The political situation of these nations  
has been much improved of late years by  
wise laws; no proprietor can now act ar-  
bitrarily towards them; three peasants on  
each estate constituting a court to decide  
in every criminal case. "We acknowl-  
edge," say the brethren who are stationed  
there, "with sincere gratitude, the grant of  
our beloved monarch, dated Oct. 27, 1817,  
which not only has secured many privileg-  
es to our persons, but given an additional  
sanction to that work of God, to which we  
have devoted ourselves. We pray God,  
that he would long preserve our good Em-  
peror, for the happiness of his subjects, and  
be his exceeding great reward! and that  
he would give us grace, to attend to our  
calling in humility and with redoubled ac-  
tivity, and to be faithful fellow-workers  
with God and Christ in his kingdom of grace  
upon earth." [Ch. Spectator.

## Agricultural Department.

From the Delaware Gazette.

## AN EASY MODE OF PROPAGATING FRUIT TREES.

Let your graft, which I shall call the mother  
graft, be put in a stock as thick as a man's thumb,  
and inserted in the usual manner, and as near  
the earth as convenient. The first year, if your  
graft takes kindly to the stock, it will grow sev-  
eral feet; the second year it will grow to a good  
size for transplanting, and in the spring following,  
before the sap begins to run, take up the stock  
and graft and replant it, say 9 inches deeper than  
the juncture of the graft with the stock. The  
graft will soon take to growing, and will be fit  
(in the course of a year or two) for transplanting  
again, first having sawed off the graft from the  
stock, the graft having by this time a sufficient  
number of roots to support itself; the future tree,  
upon which the idea solely depends for success,  
but of which there cannot be a doubt, if the  
mode here prescribed is pursued. The pear,

quince, cherry and plum, are great scion yield-  
ers; and, I believe, the apple, our most gen-  
erally useful fruit, might be made to produce in  
the same way, if the ground around was dug every  
three or four years. By this mode hundreds and  
thousands of the most kinds of fruit might be  
raised, and with the least possible trouble; for  
while the mother graft lives, all of its descend-  
ants would be of the improved kind, I have of-  
ten wished the delightful pear tree if my garden,  
had been served in this manner—it now puts out  
hundreds of scions, all of which, if this mode had  
been adopted, could be planted as bearers, with-  
out any thing more being necessary.

## PLASTER OF PARIS.

The great benefit from the use of Plaster of  
Paris, is evident to many farmers; yet how few  
apply it to the extent to which it is applicable.  
From experience I assert that clover seed sown  
as late as the middle of June, and which was pre-  
ceded by a long drought, was made capable of re-  
sisting the most arid season, by Plaster being sown  
thereon, at the rate of a bushel to the acre. This  
experiment was made upon four acres of ground,  
sown in oats and clover seed, which, when they  
had cleverly vegetated, was sown with Plaster.  
Through the middle of the square, two casts or  
an up and a down north and south, and two casts  
or an up and a down through the middle of the  
square east and west, thus cutting off four pieces  
of ground upon which there was no plaster sown.  
The result—where there was no plaster sown,  
there was no clover growing, and where it was  
sown, the clover was very good. Its effects were  
visible upon the succeeding wheat, but not upon  
the oats.

## ANOTHER MITE.

My corn was very much infested with an in-  
sect at the root; a little before harvest it was in  
appearance quite yellow and evidently declining.  
I applied a table spoonful of Plaster of Paris to  
each hill of a thousand hills, and in less than six  
weeks it was quite renovated, its color a dark  
Green, and it ultimately became the best in the  
field, although the ground was the poorest.

## A Farmer of Mill Creek Hundred.

P. S. The birds are committing great destruc-  
tion among the corn.—Mine, which I have just  
replanted, has suffered very much. I have heard  
that some farmers are burning brimstone in differ-  
ent parts of their corn fields, to drive them off.  
Queer, on this account, would not plastering in  
the hill operate beneficially? I assert that it  
would; at any rate I will try it with this expecta-  
tion. In this way, from its sulphurous quality  
it would operate both as to smell and taste, and  
being more generally diffused, it would not fail  
to be productive of good—in its effects too it  
would be more lasting.

## CIVIL STATE OF ROME.

Intelligence has been received in England as  
late as May from Tripoli, which announces that  
the most public roads had become no longer safe  
one mile from the gates of Rome. Seven hun-  
dred villains had escaped from the galleys, and  
spread themselves over the Appennines.—This  
horde of assassins had committed the most horrid  
crimes, and continue their outrages with im-  
punity. The accounts state that they had lately put  
out the eyes of an opulent old gentleman, at Val-  
latini, and afterwards hung him, in consequence of  
their not having received a ransom of 5 or 6,000  
crowns with the punctuality they expected. A  
child in Rome had his tongue taken out to pre-  
vent his telling tales. [Boston Gas.

## OBITUARY.

Died in Chelmsford, August 21st, after a short  
but distressing sickness, Mrs. Abigail Barnes, aged  
57. The last 25 years of her life, was almost an  
uninterrupted series of sorrow and affliction. Ver-  
y few, on their passage through "this vale of  
tears," have drank so deeply of the cup of sor-  
row. But there is much reason to hope, her af-  
flictions have been sanctified. For three or four  
of her last years, she could say with the pious  
Psalmist, "It is good for me, that I have been  
afflicted." On her death bed, she expressed her  
gratitude, that she had been brought by afflic-  
tions, to seek whilst in the possession of health,  
the favour of God. O that every reader could  
feel, that a sick bed, is no time to commence the  
preparation for eternity!—Communicated.

## FLOUR.

LANDING from sch. Helen, and for sale by  
JECHONIAS THAYER, Water-street.  
218 bbls. Howard-street superfine Flour, for  
family use. Also in Store,  
100 bbls. from Richmond City Mills.  
Old Port Wine, English and American Cheese,  
Java Coffee, white Havana Sugar, Dun Fish,  
200 boxes Bunch, Muscatel and Bloom Raisins.  
Sept 4.

## Military Establishment.

## BALDWIN &amp; JONES.

NO. 37, Market-street.  
HAVE just received by the late arrivals from  
England, a part of their supply of Military  
Goods, which together with their former stock,  
make as complete an assortment as can be found  
in Boston, consisting of  
Officers' rich gilt and plated solid scabbard  
Swords; Hangers; Dirks; officers' rich gold and  
silver Epaulements, some of the most elegant ever  
offered in this country; gilt and plated do;  
Wings; Counter Straps; Sword Knots; Tassels;  
elastic and close net silk and worsted Sashes;  
gold, silver, gilt and plated Laces, of various  
kinds; rich Vulture and other Plumes, of various  
lengths and colours, with a variety of other or-  
naments and trimmings usually kept.

N. B.—All of which will be sold on as accom-  
modating terms to companies or individuals, as  
can be purchased at any store in town. Sept. 4.

## JAMES BREWER.

No. 85, Market-street.

HAS just received a fresh supply, 2000 yards  
fine American Shirting, from 12 1-2 to 20 cents  
per yard only which go with great rapidity.—  
Also, a large assortment of Calicoes from 12 to  
37 1-2 cents. Together with an extensive as-  
sortment of European & India Goods, proportion-  
ably low, which go rapidly. If Sept. 4.

## NOTICE.

WE the subscribers, having been appointed  
by the Hon. Edward H. Robbins, Esquire,  
Judge of Probate for the county of Norfolk, to re-  
ceive and examine the claims of the creditors of  
the Estate of LEONARD THAYER, late of  
Randolph, in said county, Cordwainer, deceased,  
represented insolvent; do hereby give notice,  
that six months are allowed to said creditors, to  
bring in and prove their claims, and that we shall  
attend that service at the house of David Jacobs,  
Inn-holder in said Randolph, on the second Mon-  
days of October, December, and February next,  
from 1 to 6 o'clock, P. M.

BENJAMIN RICHARDS, } Commis-  
MICAH WHITE, } sioners.  
Randolph, Aug. 10, 1819.

## BOSTON INTELLIGENCE OFFICE.

Cornhill-Court, head of State-Street.  
F. SEAYER, grateful for past favors, in-  
forms his friends and the public, that at this Office  
Families, Stores and Mechanics can be supplied  
with help on short notice.—That he registers  
Houses, Stores, Shops and all other kinds of prop-  
erty to Sell or Let.—That he transacts business  
for those out of town; does all kinds of Writing  
with correctness and on reasonable terms. Com-  
munications by post (post paid) will be attended to;  
Clerks, Domestic and others of respectabil-  
ity, wanting employment, are requested to call.  
Aug. 14. If

## STUART'S LETTERS.

LETTERS to the Rev. Wm. E. Stuart, Esq.,  
containing Remarks on his Sermon, published at Baltimore, by  
Ando: or—Second Edition.—By the  
author, for sale by S. T. Armstrong  
and Timothy Swan, No. 15, Cornhill.

## Elegant Counterpanes.

NATHANIEL HOBART, No. 63,  
has for sale, COTTON COUNTER-  
PANES, from 12 to 15-4 square. Also, Broad-  
simen, white Flannels, &c.

## Hard Ware.

GREW & BURDITT, Importers  
Ware, No. 7, Broad-Street, have  
Large and well assorted stock of Goods  
above line.—Also, an elegant as-  
sortment of COACH and GIG SPRINGS, STEEL  
DOES, LAMPS, MOULDING, &c.,  
every other article used by Coach and  
manufacturers. All of which are offered  
at low prices, for Cash or on the usual credit.

## Live Geese Feathers—prime.

BUMSTEAD & SON, No. 68, Cornhill,  
just received a large quantity  
GEESE FEATHERS, which are of  
good quality; and which they offer for  
sale, by the bale, bed, or single pound.  
As usual, Down, common Feathers, &c.  
Goods, &c.

## FACTORY COTTONS.

J. ADAMS, at the Cornhill Traders  
has just received a large quantity  
DOMESTIC GOODS, which are of  
fine fabric, and will be sold at low prices.  
Also on hand, a complete assortment of  
Tapes, Needles, &c. &c.

WANTED—A quantity of Worsted  
YARN. 8w

## Domestic Establishment Re-

JOSIAH VINTON, Jr. has  
from No. 60, Cornhill, to the Chamber  
Mr. LUTHER PARKS' Auction Office, No. 60,  
by-street, where he offers for sale, a large  
variety of Domestic Goods, consisting of  
Ginghams, Yarns,  
Stripes, Threads,  
Checks, 3-4 and 4-4, Sattinets,  
Shirtings, Brown and Black and Blue  
Cloths,  
Sheetings do. do. Diapers,  
Ticking, Table Cloths, &c.

## Interesting Works.

Suitable for Presents & Rewards in  
Schools, for sale by LINCOLN & EDWARDS,  
No. 53, Cornhill.  
SCRIPTURE History Abridged; \$2.00 per  
Hymns for Infant Minds; 600 per  
Friendly Instructor; in plain and fami-  
liar language; particularly recommended by  
the bridge; 800 per hundred.  
Shepard of Salisbury Plain; 800 per  
Worlds Displayed; 800 per  
Fenelon's Reflections; 800 per  
Catechism of Nature; 800 per  
Pleasures of Piety in Youth; 800 per  
The Christian Pilgrim; 800 per  
The Path to Happiness; 800 per  
Juvenile Piety; or the Hymns of the  
exemplified in the joyful death of the  
\$4.50 per hundred.

Little Henry and his Bear; 4, 500 per  
New-Year's Gift; 200 per  
The Two Lambs, an Allegory; 300 per  
Dr. Baldwin's Catechism; 4, 500 per  
Mrs. Barbauld's Hymns in Prose; 4, 500 per  
Gooseberry-bush and Camellia; 2, 500 per  
New-Testament Stories and Parables;  
Dr. Doddridge's Principles of the Chris-  
tian Religion, in verse; 2, 00 per  
Dr. Watts's Catechisms, 2 parts; 2, 00 per  
Dr. Watts's Catechism, 1st part; 2, 00 per  
The Robber's Daughter; 2, 50 per  
Child's Instructor, a spelling-book; 4, 50 per  
Hymns for Little Children; 2, 00 per  
Watts's Divine Songs, with cuts; 2, 50 per  
Choice Emblems; 2, 50 per  
Present for Sunday Schools; 2, 00 per  
Honesty the Best Policy; 2, 50 per  
Life of Catherine Haldane, illustrating  
happy effects of early instruction; 500 per  
School of Good Manners; 75 cts per  
Divine Breathings of a Pious Soul; 2, 00 per  
Alfred and Galba; 3, 00 per  
Walks of Usefulness; 2, 40 per  
Monument of Parental Affection; 2, 50 per  
Sunday School Teacher's Guide; 2, 50 per  
Rewards of Merit with Hymns and  
cents per sheet.

Class Papers, 2 cents each.  
Hymns on Sheets, 3 cents a sheet.  
Small Books assorted, 4 kinds, \$1.00  
Scripture Questions; or Catechisms, 50  
cents. Designed for Children in Sabbath  
schools and Families. Calculated to excite  
studying the Holy Scriptures. Secured  
altered and enlarged. Price 4, 50 per  
do.—Several works of merit have been  
sent, with a view to facilitate the study  
of the Scriptures. They are, however, ex-  
pensive for gratuitous circulation in  
Sabbath Schools. To furnish a cheap and  
invaluable institutions, the following have  
been composed. The questions on the  
are not proposed from the Evangelists, but  
as many of the same events are recorded  
but, from the four united, a concise view  
of the birth, miracles, instructions, and  
the Saviour; to which are added, the  
some of the most important doctrinal  
cepts of the sacred word.

The book being divided into 52  
may furnish families with a pleasing and  
easy through the year, & excite in children  
for studying the Bible, and form the  
nucleus on what is read.  
The passages of Scripture referred to  
signed to be recited, verbatim, as in  
the questions; and thus early to impress  
memory of children the language and  
of the sacred word.  
Cumming's Questions on the New  
3, 75 per doz.  
McDowell's Questions on the Bible  
Precious Treasure; or the Bible a  
of Instructions, 2, 00 per hundred.  
Pleasing Traits in the Character of  
2, 00 per hundred.

Poetical Selections: a book of Re-  
vival, 2, 00 per hundred.  
Sunday School Teacher's Monitor,  
60 cts per doz.

Janeway's Taken for Children, 2, 50  
Prayers on Sheets, 3 cts. a sheet.  
Emerson's Evangelical Primer, 1, 50  
Wilbur's Biblical Catechism, 3, 50 per  
Sept. 4.

## A Student in Law.

A Young Man, seventeen years old,  
academical education in Latin and  
wishes to study law with a gentleman  
and considerable business, where  
board would be given for his ex-  
penses in writing; a situation out of Boston  
preferred. Enquire at the Recorder's Office.

## BOARDS.

A Few Gentlemen of regular habits  
commodated in a religious private  
near the Old South, at a reasonable  
application at this Office.